The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. III.] FRIDAY, 19TH AUGUST, 1853. No. 86

The "Bombay Guardian"

TERMS OF SUBSCRIPTION.

(Payable in advance.)

Per Annum.....Rs. 15 | Per Quarter.....Rs. 4
Per Half Year.... „ 8 | Per Month..... „ 1 8

Single Copies, 8 annas.

ADVERTISING CHARGES.

Under 10 lines.....Rs. 3 | Above 10 lines per line As. 4
Repetitions..... „ 1½ | Repetitions. do..... „ 2

Discount allowed to the Trade,—Contracts made for long periods.

Advertisements should be addressed to the Publisher.

☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dawk Edition being despatched by that day's post.* —*The General and other orders which appear in the* Government Gazette *of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the* Government Gazette *excepted.*

FOR LONDON.

TO SAIL ON THE 15TH DECEMBER NEXT,

Touching on the Coast, and at the Cape if inducement offer.

MESSRS GREEN'S fine A. I. Frigate built Passenger Ship "SERINGAPATAM," 1000 Tons, H. J. GIMBLETT, Commander; has first-rate accommodations for Families, and carries a Surgeon. Plans of the Cabins may be had on application to

WALLACE & Co.

Bombay, 5th August, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A.M. till Noon.

January, 1853.

HEALTH FOR INDIA!!

HOLLOWAY'S PILLS.

AN ASTONISHING CURE OF DISORDERED LIVER—WITH A VIOLENT COUGH AND GENERAL DERANGEMENT OF THE SYSTEM.

Copy of a Letter from Mr Treharne Chemist, Carmarthen, dated September 10th 1852.

To Professor HOLLOWAY,

DEAR SIR—I am happy to inform you that your far-famed Pills have effected another cure. Mrs. Eliza Davies, of Pontyberem, near Carmarthen, was for many years a great sufferer from a disordered state of the Liver, with all its attendant evils, as weakness of the stomach, bad digestion, loss of appetite, head ache and general debility, in addition to which she had a violent Cough and occasionally severe fits of Ague. This complication of diseases so weakened her constitution that no hopes were entertained of her recovery, notwithstanding she had the best medical advice. At length a friend recommended her to try your Pills, which happily she did and by continuing their use for a short period, she has been perfectly restored to health.

(Signed) J. D. TREHARNE.

MIRACULOUS CURE OF DROPSY.

Extract of a Letter from Edward Rowley, Esq., of India walk; Tobago, date April 8th, 1852

To Professor HOLLOWAY.

DEAR SIR—I deem it a duty owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, Dropsy and which, under God, was effected by your invaluable pills. I was tapped five times within eight months, and skillfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone this miraculous medicine cured me in the course of six weeks.

(Signed) DWARD ROWLEY.

A WONDERFUL CURE OF A LIVER COMPLAINT, ACCOMPANIED WITH A PALPITATION OF THE HEART, AND SHORTNESS OF BREATH THAT HAD DEFIED THE SKILL OF THE MOST EMINENT SURGEONS IN INDIA.

John Ward, of the 1st European Bengal Fusileers, in Cawnpore, and afterwards at Lahore suffered dreadfully from a Liver Complaint, Palpitation of the Heart, difficulty of Breathing, and an overflow of bile to the Chest, frequently to such a degree that he vomited great quantities. He had at different times hundreds of leeches on his left side and over the region of the heart, besides being cupped and bled by the surgeons of the regiment, who with other medical gentlemen of great eminence considered his case was hopeless, and past all human aid; whilst living in this condition, and after being invalided from the regiment, he was advised to try Holloway's Pills, which he obtained from Messrs. Greenway's at Cawnpore, and Messrs. H. & J. Frood, at Lahore. These extraordinary medicines have been the means of restoring him to perfect health. John Ward is a native of Rath Milton, County of Sligal, and holds a first-rate certificate of character from his commanding officer, Lieutenant Colonel Burrell of the 1st European Bengal Fusiliers.

Dated September, 24, 1852.

INFALLIBLE CURE OF A STOMACH COMPLAINT, WITH INDIGESTION AND VIOLENT HEAD-ACHES

Extract of a Letter Mr. S. Gowen, Chemist of Clifton, near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Headaches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial results at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children particularly in cases of Measles and Scarlatina, having effected positive cures of these diseases with no other remedy.

(Signed) S. GOWEN.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague	Inflammation
Asthma	Jaundice
Bilious Complaints	Liver Complaints
Blotches on the skin	Lumbago
Bowel Complaints	Piles
Colics	Rheumatism
Constipation of the Bowels	Retention of Urine
Consumption	Scrofula, or King's Evil
Debility	Sore Throats
Dropsy	Stone and Gravel
Dysentery	Secondary Symptoms
Erysipelas	Tic Douloureux
Female Irregularties	Tumours
Fevers of all kinds	Ulcers
Fits	Veneral Affections
Gout	Worms of all kinds
Head ache	Weakness, from whatever cause
Indigestion	&c., &c.

Sold at the Establishment of Professor Holloway, 244, Strand, (near Temple Bar London,) and by all respectable Druggists, and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and 4 Rupees each Box.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients in every Disorder are affixed to each Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Nesserwanjee, Bombay,—Messrs. Oakes Dalgairns and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephen, son and Co., Do—Thomas Payne and Sons, 7-8, Writers Buildings, Calcutta; Mr. Cook, Dacca; Mr. Fell, Cuttack; Mr. Chapman, Darjeeling; Mr. Wheeler, Hazarebaugh; Messrs. Thompson and Co., Moughyr F. Smyth and Co, Dinapoore; Tuttle and Charles, Benares Mr. Tiernan, Chunar; Baboo Bhugbutty Churn Chuckerbutty, Mirzapore; Bollard and Co, Allahabad Brandon and Co., Lucknow; Greenway Brothers, Cawnpoor; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut Noor Bux and Co, Delhi and Lahore; MacDonald and Co., Umballah; Mr. Coutes' Ferozepoor; Nuby Bux and Co., Loodianah and Jullundur Doab; Vivian and Co., Simlah; Mr. Greig, Mussoorie; Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Cursetjee and Co., Saugor; Jubbulpoor, Kamptee and Secunderabad, Hulse and Nephew, Agra.

THE BOMBAY MONEY MARKET.

THURSDAY EVENING, AUGUST 18, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s. 1: 5.16th d. For doct. Bills.
6 months' sight, per Rs. 2s. 1 : 3-16th d. For crdt. bills.

ON CALCUTTA—at
60 days' sight, .. Rs. 99
30 days' sight, .. Rs. 99⅝
at sight, .. Rs. 99⅝

ON MADRAS—at
30 days' sight, ... 100⅛ at 100½
at sight, ... 100⅛

ON CHINA—at
60 days' sight, .. 100 $—Rs. 238 at 240

BANK AND OTHER SHARES.

Bank of Bombay—	Rs. 1,000 each, 33 Sales.			
Oriental Bank Corporation.	„	259 do.	92 at 93	
Commercial Bank.	„	1,000 do	26 pr. ct. pm. sales	
Agra Bank.....	„	500 do	50 pr ct. pm.	
Bank of Madras. ..	„	1,000 do	1,000	19½ pr ct. pm.
Apollo Press Com.	„	12,500 do	12,500	22,500
Colaba Press Com.	„			8,800
Colaba Land Com.	„	10,000 do		7,400
Bombay S. N. Com.	„	510 do	400	65 per ct. disct.
Gr. Ind. P.R. Com.		50 do	19	Rs. pm. each sh.

GOVERNMENT SECURITIES.

5 per cent transfer loan	.. Rs. 112	per 100 Sicca.
5 per cent loan 1825-26	.. Rs. 106	per 100 Sicca.
5 per cent loan 1829-30	.. Rs. 106 : 7.16ths	per 100 Sicca.
5 per cent loan 1841-42	.. Rs. 104⅛	per 100 Co.'s.
4 per cent loan 1837-38	.. Rs. 100⅝	per 100 Sicca.
4 per cent loan 1835-36	.. Rs. 99⅝	per 100 Co.'s.
4 per cent loan 1842-43	.. Rs. 99⅛	per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each	Rs. 10⅛	Nominal.
Bank of England Notes	Rs. 10	per Anom.
Spanish Dollars	Rs. 224 at 225.	per 100
German Crowns	Rs. 216	per 100
Sycee Silver	Rs. 104⅛ at 105	per 100 tls.
Gold Leaf, (range of quality)	Rs. 16¾	per tola.
Gold Ingots, according to touch for 97 touch	Rs. 15½	per tola.

FREIGHTS.

To London...	£ 2-15	per ton.
To Liverpool	£ 2-15	per ton.
To Calcutta..	Nominal	per Bags.
To China....	Rs. 15	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 4 per cent
On Private Bills at or within 3 months 7 do

INTEREST.

On Fixed Loans on Govt. Notes..... 5 per cent
On Cash Credits and Loans on Govt. Notes 6 do.
On Loans on deposits of Goods, &c..... 7 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent; on 4 per cent. Govt. Notes 85 per cent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the bate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand.... 2 per cent. per annum
On do payable in one sum at 3 month's notice..... 3 do do
On do payable in one sum at 6 months' notice..... 4 do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	Not exceeding 3 months.	4	per cent. per annum
On Private Bills.....		8	do do
On Private Bills secured by Government paper.. ...		7	do do
On Private Bills secured by Goods &c.....		8	do do

Rebate on uncovered Bills allowed at Government Bill rate nlys.

RATES OF EXCHANGE.

On London, at 6 months' sight			2s. 0⅞d. per Rupee
do	at 3 do	do	2s. 0⅞d. do.
do	at 2 do	do	2s. 0⅞d. do.
do	at 1 do	do	2s. 0⅞d. do.
do	at 1 day's	do	2s. 0⅞d. do.
On Ireland at 1	do	do	
On Scotland at 1	do	do	
Circular Notes payable throughout Europe			1s. 11½d.

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, and the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ¼ per cent

COMMERCIAL BANK OF INDIA.

DEPOSITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz,

On deposits payable on demand..... 2 p. ct. an.
On deposits withdrawable on 1 month's notice.. 3 per cent.
Do do 3 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 8 per cent.

N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities.. ..... 7 per cent.
On other Securities..... ..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight..	2s.	0⅞d.	per Rupee
Do 3 do do ..	2s.	0⅞d.	„
Do 2 do do ..	2s.	0⅞d.	„
Do 30 days' sight....	2s.	0⅞d.	„
Do sight.....	2s.	0⅞d.	„

N. B. A Fee of one Rupee is charged on each set of Bills granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ..... ½ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, at the option of the Shareholders. Bills payable at 3 months' sight at the rate at which the Bank may be purchasing such bills at the time.

SELECTIONS.

PERSECUTION IN PORTUGAL.

[*Extract letter in Edinburgh Witness 22d June.*]

These laws form part of a new penal code established by a decree of the Queen, of date the 10th of December last. The code has just been published, and, together with other arbitrary decrees passed in the interval between the dissolution of the last Chamber of Deputies and the assembling of the present one, was being submitted to the Chambers when I lately heard from Lisbon, and all were expected to be sanctioned, as the Government had secured a majority in the Chamber of Deputies, and the opposition in the Chamber of Peers was to be neutralised by the creation of a number of new ones, so that there is little doubt of their being now fully in force. In this new penal code (a copy of which is before me), under the head of "Crimes against the religion of the kingdom," we have as follows. I give you a literal translation from the Portuguese:—

ARTICLE 130TH.

He who fails in respect to the religion of the kingdom—the Roman Catholic Apostolic—shall be condemned to imprisonment from one to three years, and to a fine proportioned to his income in every one of the following cases:—

1st, Injuring the said religion publicly in any dogma, act, or object of its worship, by deed, word, or publication, in any form.

2nd, Attempting by the same means to propagate doctrines contrary to the Catholic dogmas defined by the Church.

3rd, Attempting in any way to make proselytes or conversions to a different religion or sect condemned by the Church.

4th, Celebrating public acts of a worship not that of the said Catholic religion.

If the guilty person be a stranger, the punishment instead of fine and imprisonment, shall be expulsion from the kingdom.

ARTICLE 135TH.

Every Portuguese, who, professing the religion of the kingdom, shall fail in respect to the said religion, apostatizing or publicly renouncing it, shall be condemned to the loss of his political rights.

Note.—This (Article 57th) incapacitates for being a tutor, or guardian, or procurator, or witness, &c. &c.

There is nothing said in the penal code as to the courts in which those charged with crimes against the religion of the State are to be tried; but in the *Diario de Governo* (the Lisbon Government Gazette) of 31st December last, there appeared a decree of the Queen, of date the 22d December (twelve days subsequent to the penal code decree), declaring the definitive establishment in the three metropolises of Lisbon, Braga, and Evora, and in terms of a concordat with the Holy See, of ecclesiastical courts for the trial of causes competent to them, according to the legislation in force. In a decree of 4th September 1851, for the constituting of these courts (published in the same number of the *Diario*) these causes are spoken of as such as of their own nature, and in comformity with the civil legislation of the kingdom, belong exclusively and particularly to the decision of the Church, and of which the ancient tribunal of the Papal Nuncio took cognisance when it existed. Each Court consists of seven Judges (canons, priors, abbots, &c.), named at Lisbon by the Cardinal Patriarch, and at Braga and Evora by the Archbishops, approved of by the Queen, and then receiving the competent "Pontifical jurisdiction from the Papal Legate."

The precise nature of the causes to come under the cognizance of these ecclesiastical courts is not in the meantime generally understood; but their establishment in terms of a concordat with the Holy See to supply the place of an "ancient tribunal of the Papal Nuncio," and out of the Queen's zeal and vigilance to remove everything impeding the execution of the canon laws, gives good ground of suspicion and alarm, and taken in connection with what is everywhere occurring, is an additional call on the lovers of the truth as it is in Jesus, for earnest and united effort and prayer. The poor Bible-readers here are of course in greater apprehension than ever, and more anxious to leave the island, and to join their already expatriated countrymen in Trinidad or Illinois. Could we get help from Christian friends at home for this? Here they labour under great disadvantages. They want ordnances; they "see not their teachers;" they have little opportunity for the education of their children; these new penal laws are hanging over them; they have lately lost a governor, who was a kind, humane man, and, for a Roman Catholic, a liberal one; and from the blight upon the vine, which again this year is manifest in appearance, their temporal circumstances will be worse than those of the inhabitants generally, and get more and more straitened. Altogether their case is a very lamant one, and I trust, needs only to be mentioned to commend itself to Christian sympathy, and [illegible] help.

P.S.—Since writing the foregoing, I have just received the *Diario* of 25th March, containing a decree, in name of the Queen, and signed by the Minister of Ecclesiastical Affairs and of Justice, ordaining that "of those crimes declared in the penal code, the publication of doctrines contrary to the Roman Catholic religion injurious to its dogmas, &c., the penal action cannot begin or proceed in the secular court without the previous and competent decision of the ecclesiastical tribunal . . . . which proceeding, in observance of the canon laws, shall afterwards transmit its decision to the civil tribunal. . . . . That the culprit, besides the canonical penalties exclusively competent to the Church, may suffer also from the secular tribunal the temporal penalties corresponding to the crime committed." All this again declared to proceed from "the Queen's favour for the holy Catholic religion and the sacred canons." May we not say that it seems the Inquisition over again? The intolerant enactments of the penal code, fine and imprisonment of natives, expulsion of foreigners, &c., are hard; but the bringing of these ecclesiastical courts, with the canon law, to bear in the first place upon those charged with crimes against the religion of the State, is a darker and more fearful in the case. Does not the canon law declare heresy to be worthy of death? If the temper of the times, therefore, permit the venturing so far, here it would seem we have the necessary preparations made for adjudging, in the name of law, heretics to death, handing them over, I suppose, to the civil power for the execution of the sentence. *Let British freemen and Christians resolve that, with God's help, the temper of the times shall nowhere permit it, and least of all in a country indebted to Britain for its present existence as a nation.*

EXTRACTS FROM THE SECOND REPORT OF THE KUMAON MISSION.

MISSIONARY TOURS AND BAZAR PREACHING.

The annual fair at the Bageswar was visited both in 1851 and 1852, when the message of salvation was proclaimed to large numbers of the people, including Kumaonis, Gurhwalis and Bhoteas, and tracts and books were distributed among them. It was always easy to gain a considerable audience, and the demand for books was very eager, especially on the first occasion, and although it would not be reasonable to infer from this eagerness any thing much more favourable than curiosity, or a desire for the possession of a printed book, still it is a matter for thankfulness and hope, that even this means is available for scattering far and wide the precious grains of immortal truth.

In 1851, the mela at Jageswar was also attended, but the concourse of people there was comparatively small.

During the months of May and June 1852, Mr. Budden, accompanied by Mr. Artope, made a Missionary tour to the shrines of Kedarnáth and Badrináth, which are at that season visited by large numbers of pilgrims from the Hurdmar fare. The message of mercy was delivered to the pilgrims at the various halting places, and many of them took tracts and books thankfully. Long interviews were also held with the Rawals or high priests of both temples, and the Gospel preached to them and their attendants. The pilgrims were found to consist chiefly of professed religious mendicants, of Nanakshahis from the Punjab, of the inhabitants of native states, such as Rajpootana and Bundelkhund, of aged persons and of soldiers in the Company's service. The instances were rare in which a purely religious object, or any confidence in the efficacy of the pilgrimage was avowed. The reason most commonly given for undertaking so laborious a journey was, that it was the custom of the country. The soldiers, who were very numerous, acknowledged that it was a matter of boast among their companions that they had visited so many shrines. Some confessed that they had come to breathe the air of the mountains and see the country, and some few seemed to think that they were acquiring merit by their hardships and their religious observances; almost all were loud in their complaints of the rapacity of the temple attendants, and equally in praise of the Company's Government for the facilities and protection afforded them in the journey. There were some who were evidently well acquainted with the object of the Missionaries, but these were chiefly from districts in the Company's jurisdiction. They even mentioned the names of Missionaries in the plains whom they had heard preach, with whom they had conversed, and from whom they had received tracts. The general impression produced by intercourse with them was, that Hinduism could hardly be said to have a religious hold of them, at least in the sense in which the [illegible] religion is to the intelligent and pious Christian. It is chiefly as a national custom, or as a means of livelihood, or as something which it would be thought disreputable to relinquish that it is clung to so tenaciously by the mass of the people; and it is difficult to escape the conviction, that if these and other worldly disadvantages could be removed, large numbers of the people would as soon be called Christians, as any thing else. But such conversions would be a very questionable gain to the cause of Christianity.

Previously to this journey, an address to all the inhabitants of the province had been printed in the Hindi character, and many copies of this address were distributed along the whole line of the journey. An English translation of it is annexed, as better adapted to give a correct idea of the spirit and manner in which it is attempted to carry out the objects of the Mission than any other document.

To all the inhabitants of the City of Almorah and the provinces of Kumaon, Gurhwal and Bhot—Respects.

Friends,—We Missionaries constantly desire welfare and blessing on your behalf from the Lord of all. In accordance with the command of our Lord Jesus Christ, we have left our native land and come to you, in order to explain to you that divine knowledge, which, by the grace of God, has been bestowed upon us, and by means of which sinful man may obtain forgiveness of sin and salvation. But let no one suppose that we arrogantly think ourselves very wise, or that we have any pleasure in casting reproach on other people. It is not so. For we have not discovered this essential wisdom by the force of our own understandings, and have therefore no reason to be vain about it, nor have we achieved any such merit as that God should bestow this great blessing upon us, because we are worthy of it. The state of the case is this, that the all-merciful and gracious God has established a great remedy for the depravity and ruin of man, and has instituted a suitable and efficient expedient for removing sin, and the news of this, which, in former times, our countrymen did not possess, has, by the mercy of God been sent to us, and we have examined and proved it, and found it true, and we enjoy great consolation, and rest and peace, in consequence; and one result of this is, that an earnest desire has arisen in our minds to obey the command of our Lord, so that all men, who through sin are involved in calamity, affliction and grief, and are in great fear of death, may, like ourselves, find rest and peace, obtain the forgiveness of their sins, and take courage from the mercy and grace of God. Let no one, however, think, that we have come to abuse the religion of others, for this also would be a great mistake. In our opinion it is a very bad thing to cast abuse upon the religion of another, and a mark of ignorance and folly to be angry with the man who thinks differently from ourselves, and who establishes the truth of his own doctrine, and subverts ours. Our sole desire is to tell you that good news, the purport of which you have not yet properly understood; and to take the proof and evidence of it so plain to you that you also may be quite certain that undoubtedly this is the wisdom of God; and as we do not wish to have strife and contention with any one, so neither do we wish any one to have contention and strife with us. But if any one should come to us with sincerity to enquire and examine, we will with great pleasure converse with him and give him books, also, in explanation of this divine wisdom. To conclude, it becomes all wise men to consider the purport of this address, for salvation is the chief thing, and this world and the life of man are quickly passing away, and in the concerns of salvation, the wisdom of man is utterly powerless and vain. Especially if there should be any one, who knowing God to be holy and just, and himself a guilty sinner, is therefore anxious regarding the forgiveness of his sins and his eternal welfare, let him come to us, and we will with great delight explain to him the good news of the wonderful mercy and grace of God. The Lord says "Blessed are they who hunger and thirst after righteousness, for they shall be filled." And again—"He that is of the truth heareth my voice."

Shortly after his return from Badrináth, Mr. Budden had a copy of this address left at every house in Almorah, whose inmates were willing to take it, and also in some of the surrounding villages, and immediately after commenced preaching in the bazar. Attempts have been made to obtain some spot for this purpose in the centre of the bazar, but hitherto without success, but a single house could be found either for sale or rent. The only places therefore that have been available have been the front of the Mission Chapel, at one end of the bazar, and the Blind Asylum at the other. The people passing by have generally collected to the number of 50 or 60 at each of these places during an address, and have been willing to listen quietly to what has been said. On only one occasion has any thing like determined opposition been attempted. The opponent then was a [illegible] connected with Badrináth temple, a branch establishment from which adjoins the Mission premises. He was at first rather violent, but has since become more friendly, has paid frequent visits to Mr. Budden and the Catechist for religious conversation, and expressed a desire to read our

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

books, but intimates that he stands in dread of his gurn. He has promised to attend the Sunday morning Hindustani service, but has not as yet summoned up courage to be present. His ideas, as gathered from conversation with him, are very crude and childish, as for instance he believes that the soul has a form so minute that it dwells in a space equal to the eighteenth part of a hair. He also had the temerity to say on one occasion, that he would rather bear the punishment of his own sins, than accept the pardon of them as the consequence of the voluntary sufferings of another. But his meaning became more apparent when he said, that he was not conscious of having any sins to answer for. He nevertheless sometimes manifests a dissatisfaction with his own system of religion, and a desire to discover a better way.

In general, however, the chief cause of discouragement has been a too ready acquiescence in all that has been advanced, however condemnatory of the prevailing ideas and customs, but without the slightest intention of following up such acquiescence in practical conduct, thus manifesting an indolence and apathy on religious subjects, which is very disheartening. Nevertheless, there is a very general desire to receive books, and there is evidence that they are sometimes read and conversed about. Applications have frequently been made for them by people from a distance, in consequence partly of the printed address, partly of their having been given to others, and partly of one having been received by the applicant, and a desire excited by the perusal of it for more. The books most frequently asked for by name have been Genesis, Psalms and Sat Mat Nirupan.

It is intended to follow up the above address with others in a similar form, but of such different character as circumstances may suggest. It should also be mentioned that Mr. Budden has been engaged in preparing a Hindi version of the first half of Mrs. Sherwood's Indian Pilgrim, with considerable alterations and additions, which it is hoped may prove an interesting and useful work. It is being printed at Allahabad.

CORRESPONDENCE.

THE BENI-ISRAELITES OF WESTERN INDIA.

DEAR MR. EDITOR,—Perhaps you or some of your correspondents who feel interested in the condition and future prospects of that wonderful people, at present the most degraded but hereafter to be the glory of all nations, will help to solve some doubts which I have concerning those generally known by the name of the Beni-Israel in western India. Some years since, in paying a visit to their synagogue in Bombay, two things struck my attention, the first was their listless and unconcerned manner during the time of the religious service; it was easy to see that few of the number present understood the language in which the sacred volume was read or chanted, (being in the original Hebrew); this on enquiry I afterwards found to be the case. The second thing that struck my attention, was the absence in most of them of the Jewish features so peculiar and so well known; indeed had I not been told that they were Jews I should have said that they were a company of Mongrel Persians. Conversation even with the most intelligent and educated of them, threw no light on their origin, or at what period they arrived in India. When attention was first attracted to them their degradation and ignorance were very great, and other Jews who visited Bombay looked upon them with suspicion and contempt. I have sometimes therefore been inclined to think that they were not true descendants of Jacob, and suspected that they might be Samaritans, as in their blindness they seemed to resemble those, of whom our Lord said to the frail yet humble one at the well of Jacob, "ye worship ye know not what." I have been strengthened in my suspicions by reading what is related by Gibbon concerning the destruction of that singular people, and take the liberty of transcribing the passage. "The Samaritans of Palestine were a motley race, an ambiguous sect, rejected as Jews by the Pagans, by the Jews as schismatics, and by the Christians as idolaters; the persecution of Justinian offered only the alternative of Baptism or rebellion. They chose the latter. * * * The Samaritans were finally subdued by the regular forces of the East, twenty thousand were slain, twenty thousand were sold by the Arabs to the infidels of Persia and *India*, and the remains of that unhappy nation atoned for the crime of treason by the sin of hypocrisy."

This occurred little more than a century b[efore] the expulsion of the Parsees from Persia, and [they] have kept themselves a distinct people i[n] India, it does not seem improbable that t[hey] are obstinately attached to their traditio[ns] *where are they?*

Military.

Bombay General Orders.

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 9th August, 1853.

No. 485 of 1853.—The services of lieutenant G. L. Mills, of the 14th regiment native infantry, are placed at the disposal of the government of India, for employment with the United Malwa contingent.

No. 486 of 1853.—The following order is confirmed:—

By brigadier Roberts, dated Nusseerabad, the 18th July 1853, appointing lieutenant E. E. Burrowes, of the 21st regiment native infantry, to act as interpreter to the 3rd regiment light cavalry, until further orders.

No. 487 of 1853.—Assistant surgeon J. Bean has been reported to be qualified as interpreter in the Hindoostanee language.

Bombay, Castle, 11th August, 1853.

No. 489 of 1853.—Private John McKnight, of the 1st European regiment (fusiliers), is allowed a free discharge from the hon'ble company's service, under the provisions of the G. O. No. 543, of the 23rd September 1852.

Bombay Castle, 12th August 1853.

No. 490 of 1853.—Mr. Johannes Agust Frederick Justus George Von Liebig, is admitted to the service, in conformity with his appointment by the hon'ble the Court of Directors, as an assistant surgeon on this Establishment, leaving the date of his commission, for future adjustment.—Date of arrival at Bombay 4th August 1853.

Lieut. R. G. H. Johnstone, of the 13th Regiment N. I., has returned to his duty without prejudice to his rank, by permission of the Hon'ble the Court of Directors.—Date of arrival at Bombay, 4th Aug. 1853.

Corps of Store Lascars.

1st Tindall Shaik Lull, to be syrang, vice Shaik Nathoo, deceased.—Date of rank 23rd July 1853.

No. 492 of 1853.—The Right Hon'ble the governor in council is pleased to republish the following General order by the most Noble the Governor General of India in council, No. 494, dated Fort William, 22nd July 1853,

No. 493 of 1853.—The right hon'ble the governor in council is pleased to publish the following general orders by the most noble the governor general of India in council, No. 601, of 1853, general order by the most noble the governor general of India in council.

Bombay Castle, 13th August, 1853.

No. 494 of 1853.—The friends of gunner Moore Mcinroy Fraser, No. 2743, of the 1st battalion artillery, at the presidency, having paid into the hon'ble company's treasury the sum required by the regulations for his discharge.

The hon'ble court have authorized his discharge from company's service.

The passage money not having been paid in this case, gunner Fraser is not entitled to passage at the public expense.

No. 495 of 1853.—The friends of Bombardier James Williamson, on the town major's Non-effective List, at this Presidency having paid into the Hon'ble company's Treasury the sum required by the Regulations for his discharge and passage to Europe, the Hon'ble the Court of Directors have authorized his discharge from the company's service and his being provided with the usual passage at the company's expense.

No. 496 of 1853.—Captain H. J. Barr, millitary paymaster at the presidency, is allowed leave of absence for one week commencing on or about the 16th instant, to proceed to Surat on private affairs, major Parr officiating during Captain Barr's absence on his responsibility.

By order of the right hon'ble the governor in council,
A. RICHARDSON, Deputy Secy. to Govt.

BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

Head Quarters, Poona, 9th August 1853.

The right honorable the governor in council is pleased to permit private Gay Allan, of the 2nd European regiment light infantry, to resume his proper name of Gay Bleakley. The requisite alteration to be made in his register and official documents relating to him.

Head Quarters, Poona, 10th August 1853.

1. The commander-in chief directs that the duties performed by serjeants, corporals, and privates of the European and native troops be equalized as much as possible, by the appointment of lance serjeants and corporals, so that the tour of duty of the non-commissioned officers may not exceed that of the privates and the number of nights in bed, of all ranks may be the same.

2. Assistant surgeon Henry James Gane, attached to the 2nd battalion artillery, is placed on general duty, Scinde division, and directed to join on the opening of the season, vice a[ssistant] [sur]geon Rogers reported sick.

3. First [lieu]t. Narrain Mahadew, Bhooj native in-

4. The following order is confirmed:—

By lieutenant colonel Gidley, dated Bhooj the 23rd February 1853, directing assistant surgeon Beatty, to proceed to Mandavie, to await the arrival of the left wing 15th regiment native infantry, at the latter station, and take medical charge of it, during the march to Bhooj.

6. The undermentioned officers have obtained leave of absence:—

8th Regt. Madras L. C.—Lieut. R. F. F. Campbell, from 17th August to 17th October, to proceed to Belgaum, on private affairs.

20th Regt. N. .—Lieut. H. L. Robinson, from 18th August to 2nd November, to Bombay, to undergo an examination in the Hindoostanee language.

Medical Establishment.—Hospital Steward D. Hayter, from 26th July to 26th September, to proceed to Bombay, on private affairs.

Head Quarters, Poona, 11th August, 1853.

The undermentioned officer has obtained leave of absence:—

14th Regt. N. I.—Capt. G. S. Montgomery, from 1st August to 31st December, to remain at Poona, for the purpose of attending the school of instruction at that station.

Head Quarters, Poona, 9th August 1853.

Leave of absence—

78th highlanders.—Captain Graham, from 10th August to 1st November 1853, to Bombay, on private affairs.

Head Quarters, Poona, 11th August, 1853.

Order by captain Stuart, commanding her majesty's 86th regiment, dated 5th August 1853, appointing lieutenant H. E. Jerome, to act as interpreter during the absence of lieutenant J. Jerome on leave to study at Poona, to have effect from 10th June 1853.

By order of His Excellency the Commander-in-Chief,
(Sd.) EDWARD GREEN, Lieut. Col.,
Actg. deputy adjt. genl. of the army.

CIVIL APPOINTMENTS, &C.

POLITICAL DEPARTMENT.

Bombay Castle, 13th August 1853.

Lieutenant R. M. Bonner, of the 7th Regiment N. I., is appointed to act until further orders as Adjutant of the Guzerat Irregular Horse.

Bombay Castle, 17th August 1853.

Lieutenant F. Schneider, Adjutant of the Sawunt Waree Local Corps, is allowed leave to the Deccan on private affairs, from the 1st to the 30th proximo, under the provisions of Government General Order No. 541, dated the 22d Aug. 1846

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 15th August 1853.

Mr. W. Sandwith to be 3rd Assistant to the Collector and Magistrate of Ahmedabad.

Mr. A. F. Davidson, Assistant Superintendent in charge Revenue Survey, Khandeish, is permitted to proceed to Ahmednuggur and Poona, on duty, and to be absent from his Station for a period of one month.

Mr. T. C. Hope is attached to the Inam Commission at Poona, for the purpose of studying Mahratta.

Mr. J. W. Stack to be 3rd Assistant to the Collector and Magistrate of Tanna.

Bombay Castle, 16th August 1853.

Lieutenant M. R. Haig, Assistant Superintendent Revenue Survey and Assessment, Southern Mahratta Country, has been allowed leave of absence for one month, under Section XI. of the Absentee Regulations, to proceed to the Presidency, on private affairs.

Mr. D. Young, Uncovenanted Assistant to the Superintendent of the Revenue Survey and Assessment in the Southern Mahratta Country, has been allowed leave of absence for one month to visit the Presidency.

Ensign A. A. L. Bowles, Assistant Superintendent Revenue Survey and Assessment, Guzerat, has been allowed leave of absence from the 15th September till the 15th October next, to proceed to Bombay, for the purpose of appearing before the Examination Committee.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

TERRITORIAL DEPARTMENT.—FINANCE.

Bombay Castle, 13th August 1853.

Mr. E. E. Elliot, Accountant General, has been allowed leave of absence, for one month from the 27th instant, under Section XI. of the Absentee Regulations, to proceed to the Deccan.

JUDICIAL DEPARTMENT.

Bombay Castle, 17th August 1853.

Captain C. F. Grant, 3rd Regiment N. I., to act as Superintendent of Police in the Kaira Collectorate.

Major G. Malcom, 1st Grenadier Regiment Native Infantry, to act as Superintendent of Police in the Dharwar Collectorate.

GENERAL DEPARTMENT.

Bombay Castle, 17th August 1853.

Assistant Surgeon Cameron received charge of the Civil Medical duties at Kurrachee on the 17th instead of 18th May last, as notified under date the 1st June last.

Assistant Surgeon Bowie resumed charge of his duties of Civil Surgeon at Hydrabad on the 3rd instant.

Assistant Surgeon G. G. W. Maitland to be Superintendent of Vaccination in the Southern Division of the Deccan.

[Lieut.] G. Duff, Acting 3rd Assistant to the Collector of Sho[lapoor], has been examined in the Printed Regulations, and [found] qualified to transact public business.

[Assist]ant Surgeon Lawes received charge, as a temporary measure, of the Civil Medical duties at Hydrabad from Assistant Surgeon Bowie, on the 21st ultimo.

The undermentioned Gentlemen have passed the prescribed Examination in the languages set opposite their names:—

Mr. T. C. Hope, Civil Service,..... Hindoostanee.
Mr. [illegible], ditto..... Murrathee.
..... Goosrathee.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 17th August 1853.

The Revd. M. Schwabe, Chaplain of Malcolm Peth and Sattara, has been allowed to remain at Poona, on Medical certificate, till the 1st proximo.

The Honorable the Court of Directors having sanctioned the addition of two Chaplains to the Ecclesiastical Establishment of this Presidency, the Right Honorable the Governor in Council is pleased to make the following appointments:—

Senior Assistant Chaplains F. C. P. Reynolds and W. Goodall to be Chaplains.

By Order of the Right Hon'ble the Governor in Council,
A. RICHARDSON, Depy. Secy. to Government.

The Bombay Guardian

FRIDAY, AUGUST 19, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock.*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

WE are requested to mention the following contributions, thankfully acknowledged by the receiving parties:

FOR THE GUJARATI TRACT SOCIETY.

	Rupees.
H. Hebbert, Esq.	100
Captian Fanning	15
Captain Jameson	10
E. P. Robertson, Esq.	15
A. Stewart, Esq.	10
W. Piers, Esq.	10
J. Graham, Esq.	30
Captain Tyndall	5
Captain Saulez	5
W. Buickley, Esq.	5
Mr. Horsfall	10

FOR MISSION SCHOOLS IN SURAT.

	Rupees.
H. Hebbert, Esq.	100
E. P. Robertson, Esq.	15
A. Stewart, Esq.	10
Captain Fanning	10
Captain Jameson	10
Captain Tyndall	5
Captain Saulez	5
M. D. Rae, Esq.	5
W. Buickley, Esq.	5

FOR THE GOGHO SCHOOLS.

Captain Arrow	25

THE following extract, from the *London Record* of the 30th June, will be read with much interest by all who are anxious for the extension of religious education in India. It will show how the mind of a large and most influential portion of the public in England is affected on this question.

We are most thankful that a man like Dr. Duff, who is so familiar with the subject of Indian education in all its ramifications, should have given his weighty evidence on the point.

"Our Queen in her letter to the African chiefs told them that the word of God was the true cause of Britain's national elevation. She spoke as became a Christian sovereign, and we honour her for the testimony. Why does not our Government in India copy the precedent? Why keep up the hypocrisy of professing not to interfere with the religion of the natives, while we really undermine and destroy by every lesson we give in arts and science? Why not honour God, and clear ourselves from guilt by applying them with religious, as well as scientific, unction? We demand as the reform needed any other, that the [illegible]

own liberties, shall no longer be locked up, in our Government schools, from the Hindoo youth,—that our rulers shall not basely abdicate their proper office, and hand over to Dr. Duff and a few zealous individuals, the task which eminently belongs to themselves, of rendering accessible to the millions of India that blessed word of God, which alone can raise them from their actual degradation to moral purity, social peace, and national greatness.

"The most cheering part of the speech of Sir Charles Wood, was that which held out the hope that the future Government of India will not refuse to allow the Bible to be a witness for the true God in the Government. We have also reason to know that Dr. Duff's conclusive evidence has produced a powerful impression on this subject before both Houses of Parliament,—and that other testimony has tended greatly to corroborate the views so forcibly pressed on the legislature by that earnest, self-devoted, and most successful Missionary."

PERSECUTION IN MADEIRA.—We beg to direct the attention of our readers to an important article which appears in our selections regarding Popish persecution in Madeira. Madeira belongs to Portugal—a "constitutional" kingdom, and possessed of a "charter" which enacts that "no one shall be molested for reasons of religion, if he respect the religion of the State, and offend not public morals." Popery, however, has of late been making aggressions on civil and religious liberty in all directions; and the Portuguese government unhappily follows the example of Tuscany rather than of Sardinia, and concedes the extravagant and unholy demands of Rome. New laws have been passed which, if carried out in the spirit in which they have been introduced, will soon light up the fires of the Inquisition in Portugal. The fact that Popery is only filling up the cup of wrath for herself and accelerating her inevitable doom, ought not to lessen our feeling of indignation and horror at such measures.

Very wonderful has been the success of the truth in Madeira. Many of our readers must be familiar with the name of Dr. Kalley, who had the privilege of commencing the great work. A large body of Roman Catholics was converted to the pure doctrines of the word of God; and after much suffering these were compelled to expatriate themselves. Ultimately most of them found their way to Illinois in the United States. In one of the most beautiful pieces of biography we have ever read—the Life of Revd. W. H. Hewitson—many thrilling particulars regarding them are given. Nothing in modern Missions exceeds in interest—scarcely does anything equal—the work that some seven or eight years ago, was witnessed in Madeira.

Rome has now gained the object which for years she has struggled for. Portugal has formed "a Concordat with the Holy See." The provisions of the charter are to be ignored; and heresy is to be treated as the Canon law prescribes.

Let these things quicken our sympathies and our prayers for all those who are suffering for conscience sake.

THE JAMI-JAMSHID.—Our readers will remember our remarks on this paper. We have much pleasure in inserting the following article, extracted from its issue of the 14th inst.

"Our readers must have perceived, that since the Editorial charge of this Paper came into our hands, we have not said any thing good or evil of any religion, except what we have advanced in connexion with our own. We have always shrunk from saying anything reproachful of any other religion; because the religion of every man is dear to him. A paragraph however appeared in our issue of the 3rd instant against the Christian Missionaries, when noticing the lecture of the Rev. Dr. Wilson. That paragraph was written by one of our contributors, and was printed in our absence. Our cotemporaries of the *Guardian* and the *Telegraph and Courier*, instigated apparently by a low [illegible] religion, have rebuked us for [illegible] that [illegible] rebuke to us [illegible] that we personally are innocent, under the explanation now given by us. We deem it right to repeat that we shall henceforth be more careful in excluding from our columns every thing calculated to cast unfair reflections upon, or hurt the feelings of, any individual or any class of men."

We confess our disappointment was great when we read the bitter attack on Missionaries in the *Jami-Jamshid*, a paper conducted by an educated man. So far as the Editor personally is concerned, he has fully cleared himself by the explanation now given. We only hope he has taken effectual precautions to prevent "the contributor" he refers to, from taking similar liberties with his columns in time to come. Our educated youth, whether Parsees or Hindoos, ought to recollect that they injure the cause of Native education and of Native advancement immensely, by indulging in such disgraceful personalities as the libellous trash which has called forth these remarks. Indian education is now on its trial; if *these* are its proper fruits, the mind of England has only to be made aware of the fact, and that advancement in social position for which "Young India" fights so earnestly, will be indefinitely postponed.

IMPROVEMENT OF EDUCATED NATIVES.—It is a trite observation that every man of eminence must in a great measure educate himself, and that all we can obtain from schools and colleges is merely the materials to lay the foundation of self-education. Many of the most eminent men among Europeans have had but very slight elementary training, as all acquainted with Biography sufficiently well know. The chief advantage derived from seminaries of learning is the formation of studious habits, and if it were possible to impart these to a young man at the age of fifteen, it would make little difference at the age of twenty-five, whether he had learnt any thing in the first fifteen years of his life or not. What we mean is, that the quantity of knowledge gained in the first ten years of study, from five to fifteen, is as nothing to what a student gains in the next ten, and that it is the acquisition of the habit of study and application in early life that is mainly important. Let us see how these remarks apply to our native students. After ten or twelve years' attendance at our schools they gain a creditable acquaintance with the common branches of learning, and astonish new comers by speaking very good English, but do they ever acquire habits of study? Two or three hours every morning and as many every evening are spent by natives in eating, bathing, performing religious ceremonies, and chatting. Three good hours daily are wasted, which might be devoted to study, and many of the students never go beyond a newspaper or a magazine. Where among native students are to be found persons who study Chemistry and Natural Philosophy, Mineralogy, Botany, Mental Philosophy, Sanscrit, Persian, or any thing else at home that does not belong to their College routine?

If in a very few rare instances where such a phenomenon does appear, wait till once the college course is completed, till the student has been transformed into a clerk or a merchant, and then watch the progress of his self-education. The business hours in Bombay are at most from 10 to 5, and there is ordinarily no night work, as at home, and as in some of the Collectors' offices in the Mofussil, and therefore there is no valid excuse on the score of time. Yet all these valuable hours are absolutely wasted. This is one of the subjects to which Dr. Morehead's Lecture, noticed in another column, refers, it cannot be too much lamented. [illegible] indeed has been done by the [illegible]ook Society, the Deccan [illegible] and the Poona Colleg[illegible]

has been effected in this way, but we want much more than this. We are not content with men following learning for the sake of rupees, we want them to be learned for learning's sake. Dr. Leith, for example with the largest practise in Bombay, can step out of his garee and pick up stones by the way side, and thus add valuable contributions to the geology of our island; can natives do nothing in this way? There is Malabar hill a perfect *herbarium* of wild flowers of all kinds; will no native take up the work left by the late Mr. Graham, and give us correctly all the native names for the trees and herbs that grow in our vicinity, and make us still better acquainted with the treasures and beauties of the vegetable productions of Bombay? The field is large and inviting, but the sufficient stimulus to overcome the inertia even of educated natives is still awanting. Is it always to be so? Is the old Brahmanical divorce between learning and business still to be maintained, and the seed sown in the mind of the young to be in the end chocked with weeds? We pause for a reply.

TRANSLATIONS.—We have much pleasure in publishing the following communication from a Native, as we judge by the style:—

TO THE EDITORS OF THE BOMBAY GUARDIAN.

GENTLEMEN,—In your number of the 29th July, you have offered a 'Translation's corner in your valuable paper for improving the translations of the Scriptures in our Indian languages according to their idioms and usages. I shall with pleasure without making any further ado avail myself of so excellent an opportunity, and from time to time offer such suggestions on the Marathi and Gujrathi translations of the N. T. as requested in the valuable article of your columns.

1st,—I begin then with the Gospel by St. Matthew. In the translation of our Lord's genealogy both versions appear to me unidiomatical. The Marathi अब्रहामाना इझाहाकाला जन्म दिल्हा. and the Gujrathi આબ્રહંમે ઇસાકને જનંમ આપો. The original word *εγεννησε* is the a. i. derived from the irregular verb *γινομαι* or *γεινομαι*, and it is sometimes used of either parents; but not so in our Indian languages. The Sunskrit form of genealogy, which is to be found in the Puranas सःतस्माद् जज्ञे. is a noun in the ablative case and joined to the passive verb जज्ञे, the strict translation of which should be in Marathi तीं त्यापासून उत्पन्न झाला. and in Gujrathi તે તેથી પેદા થઓ or જનમ પામ્યો.

2nd,—Verse 11, the Marathi version of *επι της μετοικεσιας βαβυλωνος* बाबेलाच्या प्रवासांत जाल्या वेळेस is quite correct and very commendable, but the Gujrathi is both incomplete and ungrammatical બાબેલમાં લઇજવા રામે the participle "લઇજ્યુ" "having taken go," has no noun or pronoun joined to it, and consequently it leaves to be conjectured to whom these words refer.

I do not know whether the revisor of the Gujrathi version wanted to translate *μετοικεσια* after the English version or not; but it seems to me that in avoiding the difficulty of so translating he left the sentence quite incorrect. The Sanskrit word प्रवास is common to both Marathi and Gujrathi, I would therefore suggest the following rendering of the above original Greek બાબેલનાં પરવાશ રામે but if it should be objected on an account of प्रवास being a Sanskrit word and therefore hard to be understood by the common people, I would rather prefer the old translation of the Surat Missionaries, viz, : બાબેલનાં પરદેશમાં જવી વેળા which is both correct and grammatical.

In conclusion I beg to state that in both of the above cases I am borne out by Hindoostanee and Persian versions as to their idioms and grammatical structures.

THE THEORY OF HYDROPATHY AND HOMŒOPATHY.—Those of our readers who heard the excellent Introductory Lecture of the Principal of our Medical College, or have seen it in print, may pass over the following reflections; to others they cannot fail to be interesting:—

"Now the amount of disease and suffering in all communities is great, and the demand for its cure and alleviation must also necessarily be great. The minds of those affected with disease are generally weak from physical suffering. The minds of surrounding friends become agitated from sympathy and anxiety. Both become desponding and credulous, and prone to be influenced by the confident pretensions of ignorance and dishonesty. Hence there spring up many partial modes of treating disease, which are dignified with the name of *system*, and which acquire a passing notoriety, partly from the confidence with which those pretensions are advocated, partly from educated professional men unwisely placing themselves in a position of antagonism to them, and chiefly because the unprofessional public, who constitute themselves judges in the matter, are from ignorance of the subject altogether incompetent to do so. Hydropathy, homœopathy, mesmerism, and others also which might be named, are systems of this kind. It requires, however, but a slight acquaintance with these to satisfy ourselves that they are not in fact *antagonistic* to the profession of medicine, as practised in its most complete and effective form. They are, in truth, merely parts of it magnified into the importance of the whole That this is true can, I think, be easily made intelligible to you.

"We have already found, that among our means of curing disease we give an important place to attention to the atmospheric air, food, water, states of mind—that by this alone diseases are often recovered from. Now what is the treatment of disease, by hydropathy, homœopathy, and mesmerism, but varied and modified ways of exercising *this part* of the profession of medicine? That it is so in respect to hydropathy is very apparent. The establishments are placed in a pure country air, with walks and other occupations to exercise the body and engage the mind, previously relieved from the harrassing engagements of life. The food is plain, of easy digestion, and well adapted for nourishing the body. The water is pure, and is used internally and externally in those ways that conduce to the healthy actions of the system. When we regard homœopathy, we find the same attention paid to food, and we have also the adoption of means calculated to inspire the mind with confidence and hope; and if there be anything really curative in mesmerism, it is, I believe, through the influence of the mind on the body. That diseases are cured by hydropathy and homœopathy, and allied systems of treatment, is an unquestionable truth; but they are so simply because these systems are modes of carrying out that principle of controlling deranged action which ought always to constitute an important part of an effective profession of medicine, and which is quite familiar to professional men,—I mean attention to purity of atmospheric air, suitableness of food, appropriate internal and external use of water, and the maintenance of the mind in a cheerful and hopeful state:—under these influences deranged actions always tend to return to the state of health, and very often nothing further is necessary to ensure this result.

"The cures, then, effected by hydropathy and homœopathy are in accordance with an acknowledged principle of treatment. Do we object to the cure of disease on this principle? By no means. A profession of medicine is not effective in which it is not distinctly recognized, and fully applied. Then what is the objection to hydropathy, homœopathy, and other allied systems? They are partial and exclusive; they do not fairly state their case, nor confine their operations to the limits within which they are efficacious and safe. The hydropathist has various means of using water externally which are not merely of doubtful efficacy, but are often injurious. The homœopathist excites confidence and hope, by the exhibition, either in ignorance or dishonesty, of particles of matter so minute as to be necessarily inert. Moreover, as systems of medical practice they are objectionable, because they deprive the sick and suffering of that aid which is undoubtedly to be derived from the skilful use of *articles* of the *materia medica*: thus many diseases, from neglect of the proper means, would remain uncured.

"It would seem, then, from the statements which have just been made to you, that the curative power of the system of hydropathy and homœopathy is truly consequent upon the application of principles acknowledged by medical men, and of which, in the exercise of their profession, they ought fully to avail themselves. But a complete system of medicine has a curative power in addition—that derived from the articles of the materia medica. And now the question very naturally arises—How is it that partial systems, as hydropathy and homœopathy, ever find acceptance in preference to that more complete system of practice which admits all that is truly efficacious in them, and much more besides?

"The explanation is simple enough. That complete and effective system of medicine which you are to be taught here admits the curative power of states of atmosphere, food, water, mind and also of articles of materia medica, and its practice should consist of the use of both of these means. But some of the articles of the materia medica are capable of injuring the system, causing deranged action—disease. It must therefore, very often be a nice and difficult question to determine, in instances of disease, whether they are to be given at all or whether the cure should be left to adaptations of atmosphere, food, mind; also a nice and difficult question to determine what medicines are to be given, and when, and how long to be continued.

"These serious questions can only be safely determined by men of intelligent minds, well acquainted with anatomy, physiology, pathology, the causes of disease, materia medica, pharmacy, and therapeutics. And now I would ask you, do all who practise the profession of medicine possess these requisites? We know that there must be many exceptions. We know that the profession is followed by many who are deficient in intelligence, and in the moral sense of the responsibility which they incur; who have never truly realized to their minds the importance of these several branches of science, and who have, in consequence, never been adequately acquainted with them. And what must necessarily result from these facts? Why, that in the hands of many who *profess* this complete and effective system of medical practice, it must become the means of doing harm, either by directly causing derangement, or indirectly, preventing recovery, by interfering with natural curative power.

"In this manner the profession is liable to become unpopular, and to have its usefulness called in question; nay, more, to have its injurious tendencies broadly asserted. Now the systems of hydropathy, homœopathy, and others are safe in a great measure from disadvantages of this kind. The hydropathist may recommend his rural walks on a mountain side, his plain nutricious diet, his pure water, and freedom from anxiety and care. The homœopathist may also regulate his patient's food, and excite hope and confidence by his inert globules. Both may act thus with the certainty of curing many diseases, and yet be very imperfectly acquainted with anatomy, physiology, and pathology. They are not so liable to cause direct injury. The harm they do is negative: they are preventive of many recoveries; they stand in the way of the application of means which are safe and effective, when used by intelligent and properly educated men.

"These facts, then, will, I trust, have sufficiently explained to you how partial systems, as homœopathy, and hydropathy may acquire popularity, and how a complete system, including all that is truly useful in these partial systems, and much more besides, may be received with distrust. And now we come to the practical question—Are we to prefer these partial systems of treatment, and give up our complete and more effective system, because the former may be practised with tolerable success by ignorant and uneducated men, whereas the latter cannot be exercised safely, or to advantage, unless by well educated, conscientious, and intelligent men? Surely there can be no hesitation in disposing of a question such as this: I have already told you that as the mind of man becomes developed, and amply stored with facts of knowledge, his action—*i. e.* the application that he makes of this knowledge—must bear its impress, must be the evidence of its degree; and the arts which he practises must increase in power, in usefulness, and in extent. This is the course which the mind of man must follow in the march of improvement of the human race; and can it for a moment be supposed that the art of medicine—that art which is a necessity of all conditions of society—is to be the single exception to this universal law? Are we to say—Be satisfied to cure disease, and remove pain, by merely a partial application of that knowledge which is open to your minds to acquire, and do not avail yourselves of that great, and varied, and increasing knowledge which is also within your reach, and the right application of which is capable of extending the resources of the healing art—of bringing health to hundreds, who without it would continue to suffer and to die."

THE following correspondence has been handed to us for publication. It sufficiently explains itself, and requires from us no remark. We can only express our regret at the unfavourable result of the letter addressed by the Missionary Conference to the Directors of the G. I. P. Railway Company:—

To the Directors of the Great Indian Peninsula Railway Company, Bombay and London.

GENTLEMEN,—The Bombay Missionary Conference has had its attention directed to the fact that the Great Indian Peninsula Railway Company runs its trains on the Lord's Day. They deplore the practice, and would remonstrate against it.

The Sabbath,—one day of rest in seven,—is a divine institution. It dates from the *very beginning of our race*, and is appointed for, or rather given to, man in all his generations.

The commandment concerning it appears in the Decalogue. It stands the fourth in order, and completes the sum of the duty we owe especially to God. All the other nine commandments had been known to, and binding on, man from the creation; and so had this. The announcement of all from Sinai did not originate, but only awfully and irresistibly confirm, them. They were not given to the Jewish nation merely as Jews, but as men; and we, men, are bound to obey them.

The Jews obeyed the law of the Sabbath before the Ten Commandments were given. They obeyed it on their way to Sinai, and a considerable time before they reached that mountain (Ex. xvi. 1, 22, 23; and xix. 1.)

The Jews could certainly be pressed with peculiar arguments for obeying the fourth, as well as the other commandments; but the grand reasons for obeying it have no Jewish reference. (Deut. xxiv. 19—22.)

"Remember the Sabbath-day to keep it holy. In it thou shalt not do any work. For in six days the Lord made heaven and earth,

the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." (Ex. xx. 11.)

They were to "keep it holy," because God had "hallowed" it, and to "delight" in it, because God had "blessed" it.

They were to keep it for their own sakes; for "the Sabbath was made for man." (Mark ii. 27.)

They were to keep it, as God in His benevolence had appointed it, for the sake of servants and slaves,—for the sake of strangers,—and even for the sake of their beasts.

"Thou shalt not do any work, thou, nor thy son, ... nor thy man-servant, that thy man-servant and thy maid-servant may rest as well as thou." (Deut. v. 14.)

"On the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." (Ex. xxiii. 12.)

God's kindness to the brute creation, to servants and slaves, and to men in general, has not altered since the days of Moses or of Adam; and the arrangements formed for their benefit are still in force. He would be thought a barbarian who should try to reverse the late legislation of England on behalf of the laborer in her manufactories. And shall we presume to reverse the ancient legislation of heaven on behalf of the same party, and on behalf of all? The sabbath-breaker, consciously or unconsciously, sets himself in direct opposition both to God and to man. He profanes what God has hallowed: he slights what God has blessed. And he thwarts, at the same time, the purpose of God in regard to the welfare and the comfort of the poor and labouring classes: he sacrifices the good of man to present pleasure and to immediate gain: and, while "the righteous man regardeth the life of his beast," he regards it too; but his regards are rude and rough—his "tender mercies are cruel." The labouring man *gets* just as much pay for six days' work as for seven. But he would have him work the seven, rather than the six, because it happens to suit his individual and immediate advantage, his pleasure, or his caprice. God, in divine benevolence, gives the labourer a day's rest, and has so ordered the world, that he cannot possibly lose by it: in contrast to all this, he takes the day from him, and appropriates it to himself, and, in most cases, gives him nothing in exchange, unless it be the hopelessness and squalor and weakness of a life of constant toil.

It need hardly be added that the new Testament abrogates no moral commandment, and that it does not abrogate the fourth of the Decalogue. The single expression,—"the Lords's day" (Rev. i. 10) takes us back to the "Sabbath of the Lord" "My holy Day,"—of old, and shows us, as we might have expected, that we have the same privilege, and the same duty, in regard to a day of holy rest, as man had from the beginning of the world. If indeed "the Sabbath was made for man," how is it possible that the Christian man should be denied the blessing? He is not: he still enjoys it. It is his treasure, his defence, and his glory.

The fourth commandment is indeed positive, as well as moral. It is a moral duty to give part of our time to God alone. It is a positive arrangement to give a specific period, and a specific space, of time. The moral part of the commandment remains untouched: the positive part has been altered by Him who finished the new creation by rising from the dead; and now "the Lord's day" is "the first day of the week," and not the seventh. But whether seventh or first, it is still His: it is His only: it is His wholly (Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.)

If "the God of Israel" be the Ruler of the world, we may expect His works in providence to correspond with His word. And so they do. Statistics, relating to the sabbath generally, all go to show that the observance of it is a blessing, and the breach or neglect of it a curse. Individuals, families, nations, are distinguished by morality, peace, and happiness, just in proportion to their regard to the sabbath. Cheerfulness and health, cleanliness and comfort, promptitude and prosperity, all rise or fall with that regard. The very life and vigour of the brute creation follow it. And thus the history of the world teaches the very lesson that the Law of God inculcates:—"Remember the Sabbath-day to keep it holy: in it thou shalt not do any work."

And what are the statistics in regard to Railways? In Scotland alone, we believe, the comparison between sabbath-observing and sabbath-breaking lines can be made. And it is all in favour of the former. In regard to accidents there is the most marked difference. The men whose bodies are invigorated, and whose minds are tempered, by a seventh day's rest, send off and conduct and bring in their trains comparatively without an accident; while the men, whose life is one continued hopeless strain on mind and body, can neither guide and control themselves, nor provide for the safety and comfort of those committed to their charge. The difference in regard to general prosperity is also most marked. The sabbath is broken for gain; but loss at no distant period follows the temporary advantage, and the sabbath-keepers are the gainers in the end.

We would, therefore, entreat the Directors of the Great Indian Peninsula Railway Company to discontinue their trains on the Lord's Day. We entreat them to do so as prudent men,—to do so for their own advantage; for, sooner or later, loss will be the result of the present system.—We entreat them to do so on the score of benevolence, to act as men that care for the welfare and comfort of those whom they employ. And, above all, we entreat them to do so, as men, the most of whom make a profession of Christianity, and are bound to commend it by their example. The Sabbath is one of the most conspicuous badges of our religion. That men should suspend all business and amusement to keep a law of God, and to give themselves to the worship of God, strikes the followers of other religions with a happy astonishment, and leads to a wholesome inquiry. There are but few striking outward manifestations of the Christian religion, little to force it on the attention of the Natives. Happily the observation of the Lord's day is a public and conspicuous token of its existence and its character. In connexion with Government, and mercantile houses, they have somewhat of this manifestation made to them. And, in a large portion of the professing Christian community, they have had it still more complete. Nothing, they might almost have begun to think, could move us from our regard to the day of God, and to His worship; when, unhappily, too favourable an opportunity to try us presented itself. They came forward with their bribes; and they found they did not come in vain. Regard to God's will and worship vanished before the love of money; and both applicants and lookers on learned how much our religion was worth. They carried more than its price in their pockets, and could dispose of it as they pleased. These are the false impressions which our Sabbath trains give of our religion; and, while we ought never to have given occasion for them, it certainly is our bounden duty now to remove them as speedily and completely as we can.

In a word, LET ALL SABBATH TRAINS BE DISCONTINUED.

(Signed) R. NESBIT, Missionary, Free Church.
„ J. STEVENSON, Minister, Church of Scotlay l.
„ G. CANDY, Minister, Trinity Chapel.
„ J. J. S. ROBERTSON, Missionary, Church Missionary Society.
„ J.M. MITCHELL, Missionary, Free Church.
„ R. W. HUME, Missionary of American Board.
„ S. B. FAIRBANK, Missionary of American Board.
„ G. BOWEN, Missionary of American Board.

Great Indian Peninsula Railway Company, 11th August, 1853.
No. 782 of 1853.

To the Revd. R. NESBIT, &c. &c. &c.

SIR,—I have been instructed by the Committee of Directors of this Company to acknowledge the receipt of your letter of the 6th instant, transmitting an address signed by the members of the Bombay Missionary Conference, on the subject of the running of Railway Trains on the Sunday.

2.—The Directors have given this document full consideration; but while they entertain much respect for the motives which have induced the Bombay Missionary Conference to address it to them, they do not, I am desired to state, think proper to make any alteration in the existing arrangements for the despatch of the trains.

I have the honor to be, &c.
(Signed) T. J. A. SCOTT, Secretary
Great Indian Peninsula Railway Company.

REVIEW.

The Orientalist's Grammatical Vade Mecum, by ALEXANDER FAULKENER, Bombay 1853. *Price Rs. 5.*

Oriental Learning is now in a fair way of advancement since it has fallen into the hands of those who have received their training and education in India, and we are glad to welcome the publication of Mr. Faulkener's work as the first fruits of a movement, which we trust will not stop at this point, but go on progressing till it produce great results. It augurs well too for Bombay that Persian, Hindostani, and Gujarathi Grammars are so much in demand as to call for such a work as that now before us, published entirely at the risk of the author. It is not indeed to be expected that Mr. Faulkener's work can avoid the defects incident to abridgements, and he speaks rather too confidently when he says his work contains all that is needful for the student. This however is a common error with the authors of compendiums. Their works suggest indeed to themselves all that is necessary, but if they had not used larger works would they do so? We opine that they would not. There is however an ample field open for Mr. Faulkener's work, and it will prove exceedingly useful to many young persons of limited means to whom a knowledge of the native languages is necessary. To get the principles of the grammar of three languages for five rupees will be to many no small advantage, while those who aim at a higher scholarship, and more intimate acquaintance with these languages will still find it to their advantage to use those works to which the author refers, as having drawn his materials from. In reference to the Persian and Gujarathi portions we have no particular remarks to make. They seem very well got up, and are comprehensive and full in proportion to the author's limits.

[illegible]r to Shakespear's [illegible]e wish he had exercis- [illegible]t more. Mr. Faulkener h... [illegible]deal of intercourse with people in ... and we should like very much to see [illegible]up-country native whom he heard using the phrase *Mára gayá* in any sense, much more in the sense of "was beat." When occasionably this phrase is used by a town native it always means "was killed." No man of any observation who had learned his Hindostani in India could ever have made such a mistake, and Mr. Faulkener has given us a whole Passive Voice constructed upon this blunder, which he found in Par. 32 of Shakespear's Grammar. When in the Gujarathi portion he gives us *Már kháwo* for "to be beaten," did it never occur to him that *Már kháná* is the Hindostani for the same thing? To say the least of it he has lost two of his 40 pages upon a subject he had better have let alone, till he found Natives untutored by Europeans, using such Passive Voice. But after what we have said on this head lately in our remarks on translations we need not enlarge on it now; yet we cannot help mentioning that in looking over the short story quoted by Shakespear, and recommended as a Praxis to his pupils, the Passive occurs three or four times according to No. 1 and 3 of the paper referred to, but there is not even a solitary instance of the *Bolaiya Jana* form. We would strongly recommend Mr. Faulkener to pay attention to the idioms and modes of expression used by natives from the Provinces, with whom he comes into contact in Bombay, and he will avoid errors which those who have never left England almost necessarily fall into. It is by independant research, and not by copying English authorities, that Native philology can be advanced.

On the whole, though a minute criticism might detect some other points to animadvert on, such things are few and of inferior importance, and we can cordially recommend the work to those persons studying the native languages, to whom a cheap volume is desirable.

WEEKLY EPITOME OF NEWS.

FRIDAY,—AUGUST 12.

—— From Shwy-geen the *Englishman* hears as follows:—"The tone and bearing of the men here is very different to what it is in Maulmain, Mergui, or Tavoy, in which latter places when a Burman sees an Englishman coming, he gets off his pony, and sits down at the side of the road, in an attitude of respect. Here the fellows will not get out of your way till you give them a good push and compel them. They are very exacting in all dealings, and are beginning to demand higher prices for every thing. Rice is coming up from Maulmain daily in boatloads, at the requisition of the Deputy Commissioner, for sale to the inhabitants. This is a great boon to them. The district seems now quiet enough, at any rate since Captain Bardmore's return from Sitang no one hears anything about it. Boats from Maulmain now come by the overland route, that is up the Salween river to Dunnoo, and then across country into the Sitang. It is said the *Medusa* steamer is very shortly to be sent up."

—— The *Calcutta Citizen* gives the following from Amoy, end of June:—"Our uninvited guests are still with us, but behaving themselves, I will do them the justice to confess, very tolerably. Their motto seems to be "Let us alone and we'll leave you alone," and you may be sure we don't attempt to seduce them from a line of conduct so unexceptionable. Our Chinese friends, however, are not always so prudent—and they suffer for it. Three or four days ago a few of them were charged with having dared to speak disparagingly of the patriots, and to express a wish for the return of the Mandarins. The crime was brought home to them, and five minutes after their conviction their heads mounted on spears were paraded about the city, attended by a guard who occasionally stopped the procession in the most public places, and harangued the mob on the beauty of submission when it enabled them to keep their heads on their shoulders."

SATURDAY,—AUGUST 13.

—— A correspondent of the *Telegraph and Courier* says that nine of the Fusiliers stationed at Colaba (7 men and 2 women) have become Mormons. In Poona it is said there are eighteen converts.

—— The *Telegraph and Courier* learns from a native contemporary:—"That the son of Tyabjee Bhoymeeah, who was sent to England some time ago, has acquired a good knowledge of English; and that he is studying to be an attorney under the auspices of Sir Erskine Perry."

—— The Mountstuart Elphinstone, reported wrecked in Torres' Straits, succeeded in getting off, and has arrived safely at Madras.

—— The following remarks occur in the *Telegraph and Courier*:—"The proceedings at the 'Calcutta Monster Meeting' afford a pretty clear proof of the correctness of our surmise, the other day, as to the points in the new ministerial scheme for the government of India which would be deemed most disappointing and distasteful by the native community. Whatever other features of the project they may disapprove of, the clauses which absolutely exclude them from the covenanted services, and which prevent their admission to the Indian Legislative Council, are evidently regarded with greatest dislike. Certainly the new Bill will not place them in a worse position than hitherto, but it will *appear* to do so; and Ministers, had they been prudent, would have abstained from taking any step calculated to produce the belief that their policy as regards the natives was in any respect one of retrogression. Up to the present time, people have been always able to point to the provision in the Statute Book showing the natives to be theoretically admissible to high office, though practically excluded from it,—but henceforward—unless the Bill be amended in Committee—the whole of the principal appointments in the empire will be reserved for Her Majesty's "natural-born subjects," and the natives of this country will not enjoy the advantage of being eligible for them even *on paper*."

—— It appears that the distress arising from want of food is increasing in Burmah.

The *Moozuffer*, lost the other day, and scarcely sorrowed for, or at least soon to be forgotten, cost upwards of 4 lakhs; will the Government grudge the one or two lakhs now demanded to save the lives of many famishing Burmese? At all events we trust that European officers and soldiers will not be found quitting that country, with their batta and prize money in pocket, deaf to the dying cries of those who are perishing through a result of the war that has been waged there. That a single soul should die of starvation in this world, is a terrible fact, and sufficient of itself to condemn the world; pointing as it does to the reign of selfishness, and hatred of the golden rule that God has given for the purpose of leading each man to regard himself as a steward acting for the common benefit. There is enough in the world for all, ten times over. The Prome correspondent of the *Rangoon Chronicle* writes as follows:

"Great destitution prevails amongst the poor of the country. Some hundreds of families came in from the jungles a week or two ago in a state of starvation indescribable; 40 of them died in one night. Captain Baird circulated a paper raising subscriptions for their relief, and between three officers in one day there was 600 Rs. collected, with which Captain Baird at once commenced his work of humanity and philanthropy. Many a belly which had pinched for food for several days before, found relief that morning. The subscription list is still going round and the collections are steadily increasing. Captain Baird distributes the food himself, so that no collusion of under-strappers can take place. I think Government would not do wrong by sending several ship loads of rice to Prome for the starving poor. Rice continues at 3 Rupees a basket, and where are the poor to obtain that money to purchase it? It has cost Government several lakhs of Rupees in the prosecution of the war, cannot Government expend one more lakh in purchasing rice to keep a grateful people from dying by hundreds from sheer starvation?"

Let us add that the English Government are proceeding to farm out the Toddy and Arrack traffic in that very province where 40 are perishing in a single night and in one town of hunger. They seem to think this so beautiful a feature in their sway, that though many other benefits should come in dilatorily, this must meet with no delay. And the writer of the above extract goes on to lament that liquor shops enough have not been licensed. Two places that he mentions have been left without any.

MONDAY,—AUGUST 15.

—— The Church Missionary Society has 116 stations; 150 European Missionaries; 2 East Indian ditto; 20 Native ditto; 31 European Catechists and other laymen; 18 European female teachers; 16,772 Communicants; and 40,000 scholars. The Society's income last year was £ 120,000.

—— The American Board for foreign Missions has 111 stations; 165 ordained Missionaries, including 7 Physicians; 5 Physicians not ordained; 19 other male assistants; about 40 female assistants; 43 native preachers and 202 native helpers; 22,061 communicants; and 23,500 scholars. Their income is 280,000 dlrs. (£ 56,000.)

—— From the *Madras Church Missionary Herald* we take the following. It occurs in a report by the Rev. James Spratt, Tinnevelly:—"For the most part true conversion amongst our people seems to take place in the same manner as did Lydia's, "whose heart the Lord opened that she attended to the things which were spoken of Paul." There have been seasons indeed, when I have felt ready to despond and almost to question whether any real success was attending our labours, because of the rarity of the instances in which we witness persons brought into deep mental distress on account of their sins and earnestly seeking for spiritual counsel and direction. Apart however from the probability that there may be cases of this nature of which we never hear, the remembrance of God's sovereignty, and that he is not tied to any mode in carrying out His purposes of mercy and love to the souls of His people—has, upon reflection, made me feel how wrong it is to give entertainment to such desponding views. Whilst the broad palpable fact that in most of our congregations there are a few persons, who instead of their former ignorance, indifference and worldliness, manifest a love for the word, and house, and day, of God—cultivate the habit of secret prayer—improve every means for adding to their knowledge of Scripture—assist every good work, are well reported of for their correct and peaceable demeanour, and remain firm in their profession of the gospel notwithstanding many trials and losses—is an unmistakable evidence that God is of a truth in the midst of us and gathering into His true church those, who shall, throughout eternity, be monuments of his distinguishing grace. The number of this class of people is very small, compared with the mass of our people, who have a name to live, but are dead. Their piety too is not of a vigorous or established character. It should not be forgotten however that it is but as yesterday that they renounced heathenism, and that they cannot be expected to be more than *babes* in spiritual things."

—— The *Telegraph and Courier* says:—"A copy of a newly published and very valuable little work has just been sent us, it is called "The Orientalist's Grammatical Vade Mecum, *being an easy introduction to the rules and principles of the Hindustani, Persian, and Guzerati languages.*" The author of the work is Mr. Alexander Faulkener, an Uncovenanted Assistant Collector of Customs at the Presidency, and the book does that gentleman infinite credit. The Government always give out that they are anxious to reward persons in their service who distinguish themselves as linguists—here is an opportunity of doing so. We know nothing whatever of Mr. Faulkener, but should imagine that an Uncovenanted Servant who has been at the trouble and expense of passing in three languages,—to say nothing of publishing a most useful little work, is certainly worthy of any patronage the Government have it in their power to bestow.

—— A correspondent of the same tells the following story. Absurd as it is, at least four natives out of five would believe it, and be angry with us for our incredulity:—"At Ambada near Jaulna, while four monkeys were one day sitting on a pretty tree, one of them was suddenly shot down by an Arab. Presently after, the rest went to the Mamletdar of that place, and seated themselves on his house till a late hour; one of them frequenting the spot where the corpse of their fellow-creature was lying. From this the Mamletdar concluded that they had come to him with a complaint, but could not understand what it was. After trying in vain to make it out, he, at length, sent a servant after the monkey that was going to and fro, by which he discovered that one of their species had been killed, and, by further enquiries, that an Arab had been the cause of it. But, as the Arabs in those lawless dominions are very formidable, and especially when they are punished, the officer bowed down before the brutes, and craved their mercy. The mortified monkeys, striking their hands against the ground (as the women of this country generally do when cursing their enemies) moved to the carcase of their brother, which they inhumed. On the very next day, it so happened that the criminal's (the Arab's) whole body was swollen, the floor of the Mamletdar's Kutcherry emitted a flame in the presence of a full assembly, and, in a short while, more than half of the Town was in a state of conflagration. This general calamity was ascribed to the curse of the "servants of Rama" by the people, who, putting aside all proper and sure means of quenching the flames, joined in apologising and prostrating themselves before the animals; but to no purpose. At last, they performed an ablution to "Hanooman"

Digitized with financial assistance from the Government of Maharashtra
on 28 February, 2020

(the general of monkeys), and gave a dinner to the Bhuttjees; when all was pacified."

—— The Monumental City, an American Steam packet, was lost on her passage from Melbourne to Sydney. The Captain is blamed for having hugged the shore too much. 33 persons (12 of them passengers) were lost.

—— The *Bombay Times* says :—"The Honorable Member for Honiton made a suggestion in Parliament during his speech in the debates on the India bill, which we think the natives would do well to petition the English Parliament to pass into law; viz. that the £15,000,000 which the Affghan War cost should be paid by Great Britain herself, and not saddled as a life charge on the revenues of impoverished India. No man in his senses can for a moment urge that the war in question was one of interest and advantage to India—that it was undertaken with the concurrence of its Government, or in short, that India played any part in the matter save that of the cat's paw to fetch the chesnut out of the fire; and it is not now fair that she should be left to pay the piper, after burning her fingers for Mr. Bull's convenience."

—— The following is from a Cape paper of June 25th:—"Yesterday afternoon a novel description of steamer arrived in Table Bay, from New York: she is named the *Confucius*, and is intended as a steam-tug for Shanghae. The following are her dimensions —161 feet long, 29 feet beam, 11 feet in hold, 52 inch cylinder, 9½ feet stroke. She has a low pressure engine, with beam bar, and is 468 tons, and 250 horse power, consuming 13 tons of coals per diem. Her average speed is 13 miles per hour. She sailed the greater part of the way, having been short of coals. She put into St. Vincent for a supply, but did not obtain anything like the quantity she required."

—— The *Agra Messenger*, speaking of the non-arrival of the Bombay Express, says :—"How long are the East India Company and its self consuming steamers to be allowed to trifle with the patience and the interests of the Indian public in this way? When will the public unite in an energetic protest against such maltreatment? With respect to the mid-monthly mails, it is, we believe, urged in excuse, that the Company has no contract for their conveyances, and does the work for nothing. But surely this plea, so natural to a mercenary trading association, is a very shabby one for a great government. The mother country spends largely on the communication with India, but the delegated rulers of India are not ashamed to justify the most shameful mismanagement of a short branch of the communication by pleading that they are not paid for keeping it up!"

—— A traveller in Moldavia, writes thus to the *New York Times*. We are indebted for these interesting extracts to the *Bombay Times* :—"One important and benevolent measure that has been brought into operation within a few years, is that of securing freedom to the slaves. While the peasants were in general like serfs, the Gipsies, who were very numerous in both provinces, have begun gradually, in virtue of a new law, to receive their freedom. A fund has been created which is continually increasing, by which proprietors will be compensated for the loss of their slaves, and no proprietor can sell his slaves except to the government. Large numbers immediately obtained their freedom by the operation of this law, and in twenty-five years, it is hoped, that slavery will cease among them. Wallachian Gipsies, with permits to travel, are found in Turkey, and one band of musicians of Gipsy slaves was the most popular last summer of all in Constantinople. Freedom was given to the large number of slaves belonging to the hospitals and churches, and the profits of the tax levied upon them annually furnishes the fund applied to the purchase of other slaves for the purpose of granting them their freedom. The Wallachians and Moldavians, as is well known, use as their national name among themselves the appellation of Romani, as being descendants of the old Roman colony in Dacia. They flatter themselves that their national physiognomy has retained the type of the old Roman, and certainly there is a large proportion of eagle-beaked noses, but a more marked distinction than their faces is that of their language, nine-tenths of the roots of its words being of Latin origin. The remaining words are about 700 Sclavonian words, 500 Turkish, 300 Greek, and even 150 of Gipsy dialect. If the people had not adapted the Sclavonian alphabet, the resemblance of words to their Latin originals would be still more apparent. We left Galatz and arrived at Ibraila in two hours, by a steamer which runs daily. This steamer belongs to another Austrian Steam Navigation Company, which has taken under its care the northern confines of Turkey, as the Austrian Lloyd's has the monopoly almost of the sea shores of Turkey. Although the size of the Austrian Danube Company's boats is small, yet their number probably surpases that of any other. They own eighty-seven steamboats, with about four hundred barges of about 200 tons each, for the transportation of freights. Most of these boats and barges are made at Pesth, under an English superintendent, whilst the engines are made in England. The engineers are all of them natives of Austria. The names of many of the boats are those of Hungarian kings and heroes, the imperial government having seen no wisdom in proscribing these symbols of a nation's past glory. The boats are not confined to navigating the Danube from Galatz to Vienna, but they also steam several days up the Drave, the Save, and the Theiss rivers. The new line of passenger boats which they have commenced this month will carry passengers in a shorter time by two days from Vienna to Constantinople than they can be carried by the way of Trieste—the fare is about 65 dols., all expenses included."

—— "For the Russians to cross the Pruth," says the *Friend of India*, "is a declaration of war, but of a war in which a fleet however well equipped will be worth little. This fact appears to be thoroughly comprehended in England, and the British Government is already preparing for the measure which has always hitherto been successful, viz., a blockade of the Baltic. This measure is felt almost instantly in the diminished revenue of the Russian noblesse, and if continued, will speedily make the war unpopular with the only class whom a Russian autocrat has reason to dread. At present the war is popular, for the fierce Russian nationality has, as it were, boiled over at the near prospect of realizing its dearest wish, and both the nobles and the Czar appear satisfied that England is too slothful and France too distracted, to take any prominent part in the struggle."

—— The following is from the same source :—"There is one consideration in connection with this affair which appears to be forcing itself more and more strongly upon the public mind of Europe, and may speedily produce most important results. It begins to be perceived that the existence of the Turkish power in Europe is an almost unmixed evil. It is necessary to prevent Russia from seizing Constantinople, but this is no reason for maintaining an effete sovereignty in possession of the fairest countries of the world. The Turkish Empire is dead. Its Mahomedanism, its only real source of strength, is nearly extinct, and for all political purposes, it is as powerless as Belgium. It still, however, retains sufficient vis inertiæ to oppress the most beautiful regions of the globe, and to keep down the vigour of races which have surpassed it in civilization. The stories of its renewed vigour, and the success of the "reforms" are obviously unfounded, and there seems no reason to believe that Asia Minor, Syria, or the more distant satrapies are better governed than Hydrabad at this present moment. Internally, it is oppressive; externally its weakness is a constant source of difficulty to the European Governments, and we can see already signs of a resolve ultimately to remove the last vestige of Mahomedanism from Europe, and erect a new Christian Empire with Byzantium for its capital."

—— The question at Calcutta now is, if they abandon the Hoogly, shall they have a railroad to the Mutlah or a canal. Meanwhile, if Government be disposed to shift their quarters, we offer them Bombay, with its admirable geographical situation, as an asylum. Perhaps such a contingency is the only one that would give us rapid communications with Suez.

—— The *London Standard* says :—"By the advices received yesterday from the United States, it appears probable that a new gold field is about to be made known. The *Mercurio* of Valpar aiso, of the 19th April, contains an interesting article on recent gold discoveries in the Peruvian territory. The territory is in the hands of the Chuncho Indians. It is considered that these regions will surpass in wealth the gold fields of Australia and California."

TUESDAY,—AUGUST 16.

—— A paper called the *East India Army Herald*, has been started at Simla.

—— The *Morning Chronicle* informs us that fifteen ships are loading grain for Rangoon. It says :—"Our letters from Rangoon give most pitiful accounts of the distress amongst the population of Pegu from the want of Rice. There is a complete famine in the land as regards the great staple of life, and the most painful anxiety exists among all classes, for fear that remedial measures should not be immediately adopted, to save the people from dying of starvation. The quantity of Rice in the country, were it equally divided, is not sufficient for a week's consumption, and the rate at which it is selling, places it beyond the means of the bulk of the people. They are now subsisting upon plantains, vegetables, roots of plants and such like, but even these things will not be left them much longer. The distressing state of things now existing among the Peguers has been occasioned by our warlike proceedings in the country—they are the victims of our friendship—and as their excessive poverty renders them unable to purchase Rice at famine rates, we trust it is the intention of Government, that the Rice now being shipped to that quarter, shou[illegible] starving population free[illegible]

—— On the 13th ult., [illegible] felt at Simla, Peshawur, Der[illegible] termediate places.

WEDNESDAY,—AUGU[illegible]

—— We have now had 55 inches o[illegible]

—— From the *Malta Times* the *B[illegible]y Times* takes the following :—"On Thursday, the 9th June, the Rev. E. Borelli, lately a monk of the Order of the Passionists, delivered a discourse in the Church belonging to the Free Church of Scotland, in which he publicly renounced his connexion with the Church of Rome. He grounded his remarks principally on Rev. xxii. 18, 19., and showed that that Church had been guilty of both adding to and taking from the Scriptures, and on that account he could no longer continue in communion with her.

—— Up to June 11, four millions worth of gold had been shipped from Victoria.

—— A Dekkan correspondent of the *Telegraph and Courier* says :—"It is an actual fact that the Talookdars in a part of the country here under British superintendence, used to force their ryots to pay the revenue in Company's rupees; whereas their own accounts with Government were kept in Hyderabad rupees. What becomes of the Company's rupees so received?—Without doubt melted up in the Mints near the capital, they thence re-issue in a debased form, their intrinsic value being fully one-third less than before. Will they pass at a *nominal* difference of only one fifth or fourth? This state of things, unless looked to in time by the *British* Government, must eventually tend to a crash."

—— The following, dated Meerut, is from the *Mofussilite*. The Mormonites here disavowed polygamy some time ago :—"Elder Willis was here some days since, and delivered a series of Lectures in the Station Theatre, some of which I attended, and upon one occasion he preached upon the necessity of men marrying as many wives as their circumstances could well admit of their maintaining. These marriages he called "celestial!" Really Mr. Editor, I could scarce suppress a laugh, when I beheld Elder Willis giving vent to so much sound sense 'run into seed,' upon no other place than the stage, and what was still more ridiculous he was surrounded with most unseemly looking objects painted upon the scenes; none of which could possibly fail to be observed by the most careless observer!"

THURSDAY,—AUGUST 18.

—— More than 100 deaths by cholera have occurred in H. M. 80th Regiment, at Cawnpore, in two months.

—— The *Bombay Times* "learns from a friend that the newly appointed Commissioner, Captain Bullock, having reported the state of the Berar valley as peaceably disposed, and therefore no longer rendering the presence of Troops necessary, the Resident has released the Aurungabad Division from their very trying duties in that valley, and directed Brigadier Mayne to return forthwith to Cantonments."

—— The *Friend of India* says:—"It is still questionable whether the body of men now in possession of Amoy really belong to the insurgent army. According to the *China Mail*, they are independent, and led by an Opium broker, and a man named Kung Singh, formerly interpreter to the British Consul. This man, it is said, had for some breach of etiquette, or sumptuary law, been forced to abscond, and his brother was beaten to death by the Mandarins. Whichever story may be correct, the insurgents at Amoy are playing into the hands of the leaders at Nankin."

DOMESTIC OCCURRENCES.

Bombay.

BIRTHS.— Poonah, on the 12th instant, the wife of James Keith, esq., M. D., of a son.—At Ahmednuggur on Tuesday the 9th August, at 5½ P. M., the wife of Mr. Francis D'Miranda, Clerk in the Inam Commissioner's Office, of a son. August 14th, at Bombay, mrs Henry Margary, of a son. At Mazagon, Bombay, on Friday the 12th August, the wife of lieutenant Stephen Young Howison, 12th regiment Bombay Native Infantry, of a son, still-born.

DEATHS.—At Poonah, on the 12th instant, the infant son of James Keith, esq., M. D. At Poona, on the 14th August, Archibald Ramsay, esq., M. R. C. S., aged 47 years.

SHIPPING INTELLIGENCE.

Bombay.

ARRIVALS.—Aug. 14th, ship John Wood, William Crocket, from Liverpool 26th April. 15th, ship Regina, G. H. Quinton, from Hongkong 6th May and Anjer 16th July. 15th, ship Africa, H. O'Neal, from Sydney 20th June. 16th, Portuguese brig Quarte de Abril, J. A. de Siquora, from Mozambique 22nd July.

Printed and Published, at the "BOMBAY TIMES" Press, No. 4, Marine Street, Fort, by T. W. WRAY, for the Proprietors.